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THE CHURCH IN EARNEST

A CALL FOR THE TRAINING
• NECESSARY FOR •
WORLD ACHIEVEMENTS.

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The Church in Earnest

"*Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed.*"—(*Isa. 54:2-4.*)

The Church in Earnest

A CALL FOR THE TRAINING NECESSARY FOR WORLD ACHIEVEMENTS

A Word of Preparation by

Bishop G. M. Mathews, D.D.

Edited by

S. S. Hough

General Secretary
Of the Foreign Missionary Society

The Foreign Missionary Society of the
United Brethren in Christ
Dayton, Ohio

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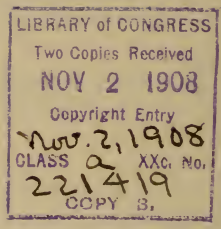

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The Foreign Missionary Society of the United Brethren in Christ
Dayton, Ohio

A Word of Preparation

The demand of the hour is for the awakening and *training* of the local churches in efficient, broad service. There must be knowledge, vision, and enthusiasm; but we dare not stop with these. The awakened life must be led into practical service and be trained to do the full will of God.

This volume is the best and most sane treatment of the aims, organization, instruction, and training necessary to make each church a world force, that has yet appeared in our denomination. Each of the ten chapters is written by an expert, who has tested in practical experience what he presents. The church is ripe for the message this book brings, and every pastor ought to possess a copy at once, and study it closely for the suggestions and enrichment it will bring not only to his own personal life, but also to his public ministry. The output of power from our local churches could doubtless be doubled at once if the teachers and officials would study this book, and put its suggestions and methods into practice.

The world is perishing for lack of knowledge. The church is God's only agency for the advance-

ment of the kingdom in the world; but the church is weak and blundering, without clear and full light. Nothing but a world-wide vision of the work and mission of Jesus Christ will quicken the heart of the church and fill her with the enthusiasm necessary for the largest development of her own life, and the most speedy conquest of the world for Christ.

This volume will help mightily in reaching this goal. Give ear, every member of the local church; obey God, honor Christ, and carry or send the gospel to every creature for whom he died.

(Bishop) G. M. MATHEWS.

Chicago, Ill., August 4, 1908.

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The Grace That Enlarges

Rev. J. S. Kendall, Cleveland, Ohio

The efficiency of the Church of Jesus Christ depends on the strength of her individual members. This being true, every child of God should be anxious to meet every condition that will lead to his largest development and most fruitful service. Many sources of strength stand out prominently in the Word of God for the enlargement of the believer's life.

I wish here to call special attention to the grace of liberality or giving as a source of strength. It may be difficult for some minds to comprehend how liberality can become a source of power. I am satisfied that if we will stay close to the Word of God and accept its teachings on this, as on other matters of revelation, we shall be led to recognize this great truth.

There are many things that are indisputable in nature, in science, and in religion; things that I cannot fully understand, but they are

facts nevertheless. When Jesus declared the necessity of the new birth to Nicodemus, he did not give its philosophy, nor did he give a very comprehensive answer. He only declared it to be a fact.

It should be enough for us when His omniscience declares that liberality is a grace, and that by exercising therein it does lead to the development of the believer. But there are reasons that we can discern for the statement that giving is a means of grace. We desire to set forth a few of them.

I. How Liberality Becomes a Grace

The apostle in II. Cor. 8:7, in speaking of it, classes giving with other graces, such as faith, utterance, knowledge, diligence, and love, and he says, "As ye abound in these, see that ye abound in this grace [liberality] also." I can point out only a few general principles and then trust you to search for others. I contend that liberality becomes a grace

1. *Because it destroys selfishness.* There is nothing that so dwarfs the soul and hinders the growth of the individual in the spiritual life as selfishness. Jesus taught that to become his disciples we had to deny self; and

experience has taught us that to live a life of fellowship with him we must live a life of self-denial. There is no channel through which the average man can put self to death and destroy selfishness more quickly than by the liberal giving of his means.

2. *It develops love.* Where our treasures are, there will our hearts be also; or, in other words, where our investments are, there will be our love and hearts' affections. If money is myself, as Doctor Schauffler states, then where our money is invested we are personally invested, and as we invest ourselves in any cause there is a growing love for that cause. It was this that moved J. Hudson Taylor in the declining days of his life to long for China. It was the giving of fifty years of his life to that people that produced that deep love for them. It was the giving of life and service in the defense of the flag that caused such deep love for the Stars and Stripes in the hearts of the old veterans. And as we give bountifully, whether it be in service or means, for the cause of Christ, it will increase our love for him and the cause for which he laid down his life.

3. *Liberality has power to multiply the*

service of the individual. We can go with our money where we cannot go in person. It can toil for us in avenues in which we are unfitted and unqualified; it can speak all languages and do all kinds of service; it can minister to all conditions of life. With it we can perpetuate the activities of our lives; can educate and train workers; can provide medicine and physician for those in dire need; can build churches and endow schools; can put in motion influences and activities that will continue when we are unable to serve.

It has been the writer's privilege, through the little entrusted to him to labor in Africa, China, Japan, and the islands of the sea. No greater joy ever came to my own heart than when we received the tidings that through our individual offerings workers were able, in far-off lands, to bring into the fellowship of our Lord Jesus Christ precious souls out of heathen darkness.

4. *It leads to prayer and thanksgiving.* As our investments are made in the cause of the kingdom, our prayers will increase in fervency and power for that kingdom. When the home church will give of its life and substance for extending the kingdom into the

regions beyond, it will then be led to greater service in prayer for those parts. Hear Paul in II. Cor. 9:11: "Ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God." As we begin to praise, we shall begin to enlarge and grow in strength.

Again, it will cause the benefactors to cry unto God for us. See II. Cor. 9:12-14 (R. V.): "For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you."

II. The Method by which Giving Becomes a Means of Grace

If we desire to have our giving a source of strength we will have to adopt such methods of giving as will make God a real factor in our daily business. I am sure that God intends

that man's employment shall be to him an aid in his spiritual life. We know that the present tendency to money-getting tends to divorce many from God, but this should not be so. I am persuaded that when we get a proper vision of the relation of our lives and substance to the kingdom of God, that farming, or trading, or honest labor of any kind will deepen and quicken the spiritual life.

The Bible plainly says that the Lord becomes a partner with him who gives the whole tithe unto God. We know that a strong and wicked partner is a power for evil; and, on the contrary, we are sure that a strong and righteous partner is a power for good. By the giving of the tithe God becomes a partner with us and thereby hallows our business, making it as much a means of grace to us as prayer and Bible study. Let it be remembered that the law of the sacred tithe is the definitely-appointed plan of bringing the holy God into our secular life, thereby making business sacred.

The giving of the tithe is a most logical argument for growth in grace, for it brings at once the individual to the observance of the essential principles of growth—it puts God

first. It means that the worshiper brings one-tenth of his harvest, or the proceeds of his business or labor, first to the Lord before he takes aught for himself. Many are apt to make giving correspond with spiritual blessings, but God puts it the other way; he makes the spiritual blessings depend on the right use of our substance. See Prov. 3:9, 10; Mal. 3:10; Luke 6:38.

As we trace Israel's decline, the first step away from God seems to have been the withholding of tithes and offerings. In the revivals that brought them back to God, one of the essential conditions mentioned was that of honoring the Lord with their substance. The people of Hezekiah's day recognized their sinful condition, and they put away the evil of their doings and brought into the house of the Lord "in abundance the first fruits of grain . . . and tithes of all things brought they in abundantly." II. Chron. 31:5. As a result, the priest Azariah said: "Since the people began to bring the offerings into the house of the Lord we have had enough to eat, and have left plenty, for the Lord has blessed his people."

To be sure, the tithe is the least amount we

owe the Lord. Some should give, in addition to the first tenth, many times that amount in free-will offerings to meet the unparalleled needs of the present world-cry for the bread of life.

The greatest revival promise in the Bible is contained in this: "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." We are praying for the revival. Why not meet the condition? We have here in the prophet's declaration the assurance that the key for spiritual enlargement is in our own hand. The many promises of the Word of God on this subject have lost none of their efficacy. The truth that "the liberal soul shall be made fat" is just as sure and powerful to-day as when first spoken.

We are confident that liberality does destroy selfishness; it promotes love; it greatly extends the working power of a life, and it leads to definite prayer and praise. There are ten thousand witnesses that have tested and proven the fact that partnership with God, as indicated here, is a sure guarantee for spir-

itual enlargement and victory. Reader, will you abound in this grace also, and prove your glorious Lord, that the richness and fullness of his blessings may come to you, and through you to others?

The Awakening of the Men of America to Save the World

Rev. J. G. Huber, D.D., Dayton, Ohio

This subject implies two things: First, that the world is not yet evangelized. After nineteen hundred years of preaching, the message of salvation has not yet reached all the nations of the earth. Millions are still living in darkness. As we look upon the great continents outside of Europe and North America, it seems that only the rims have been touched.

The subject signifies, also, that the men composing a large portion of the Christian church have not been awake. An eminent English bishop not long since said of the men of his country, that while they were "interested partners, they were sleeping partners." Is not this sadly true of the men in our own land? Must we not face the fact that the physically strongest portion of the church, the wealth-creating and controlling part of the church, has been asleep with reference to the world-wide spread of the gospel?

The Awakening of the Men

Napoleon once said of China, "When she is moved, she will move the world; therefore let her sleep." Of the men of the church it may well be said, "When they are moved, they will move the world; therefore let them awake." "Awake, thou that sleepest, and arise from the dead and Christ shall give thee light." "Awake, awake, put on thy strength."

Two factors are fundamental in the awakening of men for the salvation of the world: First, the relation of the men to Christ himself as Savior and Master; his supremacy over their hearts, their plans, and their possessions. Once again the man of Galilee is walking through the world, asking men to give him first place. He is calling men to prayer, and to strong, clear-voiced testimony for him. Should not the men of our Church come into a closer and more joyous fellowship with Christ and then press forward in a positive and irresistible Christian life?

The second fundamental is for the men of the church to see the world's needs. How often the eyes of Jesus must have scanned the wide horizon from the high ridge back of Nazareth! And did he not think of the race lying in darkness, and the need of his gospel

bearing light to all the world? Would that all of the men of our Church might to-day stand with Christ at some such altitude and, while seeing the world's need, catch the inspiration of meeting it! One who has traveled in heathen lands may shut his eyes and have pass before him countless throngs of men, well-formed, capable men, who have never had a chance of knowing Christ, passing blindly on in life. There are multitudes of such in our own mission fields. The men of Europe and of our land have a commercial interest in Porto Rico, Africa, India, China, and Japan. But should their interest be only a selfish one? Should it not go deeper than what they can get out of those lands?

A little while ago, when the conflict was on in New York State between Governor Hughes and the race-track gamblers, the latter declared that to abolish race-track gambling would lower the pedigree of our horses. The governor manfully replied, "This country is not so much interested in the pedigree of its horses as in the pedigree of its men." When the men of Christian lands see the world's need as Christ saw it, they will have less concern for the material resources and trade out-

put of heathen lands and a far deeper concern for the millions of men who, with their wives and children, are without a Savior.

But what are the signs of an awakening among the men?

1. *The Young Men's Christian Association* is giving a sweeping vision to its men, and is planting magnificent associations in the cities of the Orient. When, a few years since, a company of forty or fifty picked Association men met in New York City to define the four essentials of Association work, foreign missions was placed on the list.

At the World's Jubilee of the Y. M. C. A., held in London, Hon. John Wanamaker declared: "There is not such a thing as a stranger or foreigner any longer in this world. We have learned how small the world is, how near together it is, and how possible it is for its races to be converted to God." Such an utterance from so eminent an American layman is significant both of the spirit of the Y. M. C. A. and the rising missionary tide among the men in our land.

2. *The deputations of strong business men,* visiting mission fields under the direction of our church boards. It was hoped that

during the last half of 1907 and the first half of 1908 at least fifty men would make such tours of inspection. But instead of fifty, nearly double that number went out at their own expense! Among them were four laymen of our own Church. All these were convinced of the value, power, and permanency of missionary effort. They returned with a deepened sense of responsibility.

On April 20, 1908, Hon. William H. Taft, in a great address before the Laymen's Missionary Movement in Carnegie Hall, New York City, asserted, "We have got to wake this country up to the fact that there are other people in the world besides us, people who have been thrust upon us and who need our time, money, and help." "The biggest work in the world should be done in the biggest manner in the world by the biggest men in the world." Should not the testimony of laymen have great weight with the men of America?

3. *Men's foreign missionary conventions* have exceeded all expectations for attendance and power. The men of the Presbyterian Church have held two great conventions and also have pledged themselves to a standard

of five dollars per member for foreign missions. The men of the Methodist Church South and of the United Presbyterian Church have decided upon similar increases. Will not the men of our United Brethren Church follow these splendid examples? If the men of Korea will come together in groups of hundreds for the study of the newly-found Word of God, and then scatter out to teach their fellow-countrymen, is it not time for the men of Christian lands to cease playing at missions and do the world-work of the kingdom with the energy and upon the scale its importance demands?

4. *Laymen's forward campaigns in our chief cities* constitute another factor in arousing the men of our country. The plan of operation is for a vigorous interdenominational committee to bring the question of foreign missions directly to the men through meetings in the different churches. After weeks of this kind of work, great mass meetings are planned for a period of days, addressed by forceful speakers from abroad. A certain sum is fixed as the aim for the combined effort of all the churches in the city. Then each denomination takes its portion of

the whole amount and plans to reach it in one or more years. Denominational assessments and standards are left behind when the men really lay their hands upon the task of making Jesus King throughout the earth.

The movement was begun in October, 1907. During the first six months, twenty-two cities in the United States and Canada were reached. In fifteen cities of the United States, containing a total population of 2,546,000, the number of communicant church-members was 310,585. They gave to religious work in America last year $5,405,500, and to similar work abroad $297,450. As a result of these missionary campaigns, they have decided to undertake to raise a total of $1,175,000 annually for foreign Christian work, an aggregate increase of $877,550.

During the same period, seven cities in Canada, with a combined population of 950,000, and reporting 136,818 Protestant church-members, gave last year to local Christian work $2,043,775, and to home and foreign missions $344,537. They voted to undertake an offering of $997,000 to all missionary purposes, an increase of $632,000. The total in-

crease pledged by 447,403 church-members in the twenty-two cities is $1,510,000.

It has been perfectly evident to those actively identified with these campaigns that God has been at work in a most wonderful way. The conviction is deepening and spreading that we are in the final campaign of the world's conquest for Christ. When business men will say, "I would rather save a million men than save a million dollars," the coveted end is not far distant.

The greatest physical undertaking of the last century was the building of the Panama Canal. The French wasted millions of money and a countless number of lives, and finally abandoned the task as an utter failure. The Americans undertook it. One by one impossibilities fled. Under the tropical sun the work is going forward to a speedy and glorious completion.

It will be so with Christian missions, when our American men become thoroughly enlisted. The men of America, with the Man of Galilee, can save the world. The task is stupendous; but they have the means, the talent, and the energy. When once they have

the vision and all-consuming passion of their Leader, it will be speedily accomplished.

Our growing men's classes and brotherhoods are bringing thousands of men under the influence of the Bible. Vast numbers of these will be led to Christ and into our Church. They will unite their strength with that of their brethren in taking the responsibilities of our local churches. But should they not have an aim, a grand objective beyond this—an objective that will command their prayers, their support, and their service; an objective that includes the capture of this whole country, and the world for Christ?

A Fourfold Advance for Foreign Missions

Rev. U. M. Roby, Barberton, Ohio

A brief survey of the scope and nature of the work which the Society is obliged to do, will make it clear that our Foreign Missionary Society needs at once a fourfold advance in gifts from the home Church, or an income of two hundred thousand dollars annually.

The Society is responsible for the evangelization of at least one million heathen souls in the fields in which it is now at work, and one million five hundred thousand more, territorially belonging to us, because of the fact that in West Africa, east of the field in which we are operating, no other churches are at work for more than eight hundred miles throughout that whole region. These millions bring to our Church the Macedonian cry for the bread of life.

A Wide Range of Work to be Done

In reference to the nature of the work, this needs to be said: The Foreign Missionary So-

ciety does the work, so far as it is done in the foreign fields, that several societies do in the home land. That is, the Society must support its missionaries, and native workers in large part; organize Sunday schools and churches; build chapels, churches, schools, and missionary residences, and maintain the same until such time as the work shall become in part or wholly self-supporting. In addition, academies and training-schools must be erected and equipped for the training of native workers; printing-presses are needed, and medical missionaries must be sent out, and dispensaries and hospitals established, and manual-training and industrial agencies maintained.

The magnitude of the tasks to be performed in our foreign fields can be more fully appreciated when we remember that the work has to be carried forward against false religions, gross ignorance and superstition, and in lands where the climate is unhealthful, and where new languages must be learned, and the whole work must be done at a long distance from the base of supplies.

The present is probably the most critical period in the entire history of our foreign mis-

sionary work. God has wonderfully blessed the seed sown. As a Church we have now a good number of the best type of trained missionaries on the field. A large number of efficient ordained native ministers are being prepared. The outlook is full of hope. This is the moment of supreme opportunity for the home churches to press the battle vigorously. Just now the need for chapels, schools, and other equipment is extremely great. A layman who made a tour of the mission fields of the world a few months ago, sent the following burning message to the home church:

"Cannot you say something, or do something, to make the church in America realize that just now is the Christian opportunity of centuries? The situation is extraordinary. If the Christian church has any conception of strategy, any appreciation of an opportunity, any sense of relative values, she will act at once; not next year, but now."

The reports from those who have just returned from our own foreign fields show that we need this year one hundred thousand dollars for school-buildings, chapels, churches, and missionary residences, to say nothing of the other departments of the work. The chal-

lenge for a fourfold advance is thus squarely before every pastor and local church of our denomination.

How Secure Two Hundred Thousand Dollars Annually?

We come now to consider one of the vital problems of our denomination; namely, How is the annual income of two hundred thousand dollars for the Foreign Missionary Society to be secured? Logically, we ask, "Can it be secured?" To answer this question a knowledge of the financial resources and of the spirit of our Church is necessary. We are not a wealthy Church. We have few millionaires, but as a Church we have some means at our command. We have many who are comparatively well-to-do, and a very large number of our people are wage-earners. When all the members of the Church give as they are able, in a regular, systematic way, we do not hesitate to say that it is well within our ability to meet this need.

Our splendid increase in offerings to foreign missions during the last few years, when not more than half of our people made any contribution at all, should be an inspiration

to attempt at once this larger aim. In three years' time the offerings have increased from $24,400 to over $52,800 annually for the Foreign Missionary Society. The total receipts for foreign missions, including the offerings from the Woman's Missionary Association for the last Board year (ending April, 1908), amounted to $91,856.32, an average of thirty-four cents per member for the denomination. While this is better than some of the other churches have done, it is far below what the most wide-awake, aggressive denominations are doing for world-wide missions. The Methodist Episcopal Church last year gave $2,094,410 to foreign missions, an average of sixty-eight cents per member; the United Presbyterian Church gave $261,693, an average of $2.04 per member; the Baptist Church North, $915,000, an average of sixty-one cents per member; and the Presbyterian Church gave $1,347,000, an average of one dollar per member. And every one of these denominations is aiming at a large advance for the coming year.

When we remember that an average of but one dollar per member for our whole denomination would give to the Foreign Missionary

Society its two hundred thousand dollars annually, and in addition provide for a good increase in the gifts of the Woman's Missionary Association, who can doubt that this can be done, and ought soon to become an accomplished fact?

The Spirit of Our Church Lends Encouragement

I need scarcely speak of the spirit of our Church in the matter of missions. The large number of classes that are studying foreign missions, and the recent arousing of the strong forces too long dormant; the remarkable awakening of the men of the Church; the coming of the broader vision, and the keeping step with world-wide movements, should convince any one that the United Brethren Church is missionary in spirit and purpose. I believe in God; I believe in the genius and spirit of our Church; I believe in our people. We have the resources, we have the spirit, we have seen *why* we ought to do it, but as yet many of our pastors and local leaders do not know *how* to do it, and herein lies our weakness. Tell the pastors and people of the United Brethren Church what they ought to do, and why they should do it;

bring them the larger demands, but bring with these some system or plan which can be worked intelligently and conscientiously, and do not hesitate to say that, within a few years, we shall have an annual income of $200,000 and more for the Foreign Missionary Society.

An Interest-Creating Campaign Necessary

I do not wish to be misunderstood at this point. A constantly-increasing emphasis must be put on the educational and interest-creating work of the Society in the home land. A great interest must not only be aroused, but maintained, if we are to reach our goal—an interest so great as to grip every member, from the cradle-roll of our Sunday schools to the official boards of our congregations and the governing bodies of our denomination—*an interest that will make the giving of the gospel to every creature the supreme business of every church. This interest can be created*:

First, by the presiding elder and pastors in each annual conference co-operating with the Foreign Missionary Committee and the general secretaries in educational and inspirational missionary institutes, thus bringing the freshest information and best-approved meth-

ods into the very life of every pastor, who in turn must bring the same to his people. Systematic instruction in the Sunday school and Young People's societies must be introduced and developed more thoroughly, and foreign mission study classes must be organized and missionary literature placed within the reach of all. *All this is absolutely necessary and imperative.*

Second, this interest can be created by placing before our people a definite aim. That aim must not only be definite, but also large. The people must know just what is expected, and that which is expected must be sufficiently large to be thought worthy of their consideration. "If the prophet had bid thee do some great thing, wouldst thou not have done it?" We make a mistake when we fail to bring before our people the challenge of the difficult. A man's spirit rises up to do a man's work, but it will sleep on if the attempt is made to interest it in a child's undertaking or in childish methods of doing things. There is something in the human spirit which causes it to rise and do the seemingly impossible, when it realizes that this is the proper thing to do.

We can have men of the United Brethren

Church follow us as the old guard followed Napoleon, if we set world tasks before them. The members of the United Brethren Church will flock to our standard as did the youth of Italy to the standard of the great liberator, if the appeal is to the heroic and to the spirit of self-giving; but it is useless to say to our people, "There will be no Alps," and attempt to thrill them in every fiber of their being by a passionate appeal, and at the same time set before them the insignificant goal of an average of fifty cents or twenty-five cents per member, as their contribution toward the accomplishment of the mightiest undertaking of all the centuries.

A Definite System of Offerings

We come at last to a definite and comprehensive system of offerings. After the information has been given, after the interest has been created, there must still be a system of offerings that will reach the largest number of our people, and reach them in a way that will insure the greatest possible increase. Steam and enthusiasm will avail but little unless there be a judiciously-placed and well-ballasted track.

It is with no thought of criticising methods which have had their legitimate place, that we say that now we have too many co-ordinate interests—too many solicitors with equal and ofttime conflicting claims, and that as pastors and people we are confused by too many appeals.

Why not, in securing the benevolences for our Church, include all the interests in two or three logical, well-defined departments; eliminating all artificial and overlapping divisions and doing away with oft-repeated and hurried canvasses which spoil what would be, with proper cultivation, increasingly productive territory? Such combination, followed by clear and forceful presentation, and a careful canvass for subscriptions that shall register the weekly amount (according to I. Cor. 16: 2) that each man, woman, and child who is a member of the Church is willing to give to meet all the claims of the local church for the year, will result in largely-increased offerings for every department of the work. Such a system is business-like and scriptural; it will appeal to the best Christian business men of the community, and it will develop likewise,

as no other system can, the spirit of worshipful giving.

If the carrying of the gospel to every creature is of pressing and supreme importance, is it not high time to introduce a method of giving that will bring up every essential department of the Church, and at the same time be adaquate to meet the needs of world-wide missions?

We have dishonored the men, and overlooked that which no amateur in politics or statecraft would dare to ignore, by putting too much emphasis upon our penny collections and mite-boxes and the insignificant tasks we have called them to. Many of our men can, and will give from one hundred to five hundred dollars annually to the cause of foreign missions when they see its real significance. Hundreds and thousands of others will be glad to bring their fifty cents a week or one dollar a week for this great work. If we give our men men's work to do, we shall not find them wanting. Two hundred thousand dollars annually for the Foreign Missionary Society will do for a beginning.

The Missionary Opportunity of the Sunday School

Rev. W. G. Clippinger, A.M.,
Professor in Union Biblical Seminary

Two questions at once arise when missions in the Sunday school are suggested: First, Should missions be taught in the Sunday school? Second, Can missions be taught in the Sunday school? Logically, an answer to the first question should imply and comprehend an answer to the second.

Before proceeding to a consideration of these two topics, it will be well for us to have a clear conception of what we mean by missions. Let it be understood in the beginning that unless the broadest and most biblical aspect of world-wide evangelization be accepted as a working basis, the effort will, in both theory and practice, defeat its own end and purpose. So when I speak of missions, I do not mean so-called "foreign missions" or "home missions." These terms may be necessary for purposes of administrative distinc-

tion, but the further removed from the mind of the child, the better.

Let *missions*—the gospel to the whole creation—be the ideal, but let us be sure that in the interpretation and application of Jesus' command we get the conception he intended us to have regarding both the message and the field of missions.

I. Should Missions be Taught in the Sunday School?

1. Missions should be taught because in the Sunday school the greatest number can be reached. The gospel, which is the message, is world-wide. Not only in its objective application, but it is likewise world-wide subjectively; that is, it is impossible that all unbelievers know the gospel unless all believers know their need and know the fullest significance of the gospel in its application to the unsaved. In other words, the gospel can never be made known to all the world until all Christians themselves have the fullest conception of its message and of the need of the unsaved. The Sunday school, therefore, is the largest medium by which and through which this end can be accomplished. There are in most communities more persons in the Sun-

day school, and there oftener, than in any other church organization or gathering.

By introducing missions in the Sunday school, the ideal situation will be reached—that of instruction and training for an entire congregation.

2. Missions should be taught in the Sunday school because it represents ideally and, in fact, the educational institution of the church. It includes all classes, the church-member and the non-church-member; the old and the young; the high and the low in social rank. Let me say again that the gospel will never be sent to everybody until everybody is sending the gospel. In the Sunday school, therefore, we discover the quickest and surest means of reaching this ideal. Persons will never give to missions, or act for missions, until they know about missions.

Some have urged that the Sunday school is a Bible school, and that only Bible truth should be taught; but the Bible is the greatest book in the world on the history and progress of missions. Missions is the Bible in action.

Missions should, therefore, be taught, first, for the sake of the child himself—for his personal development; second, for the sake of the

world—those upon whom he may exert an influence. This involves, then, the two essential elements of ideal development—character, and character for service. It is a most happy and striking coincidence that, simultaneous with the new pedagogical emphasis upon the vital and practical in all education, there comes this demand for the study and practice of missions. In fact, it is almost certain that this call for a study of missions in the Sunday school is only one of the practical results of the application of modern psychology.

President Goucher very wisely observes: "Sunday-school education should secure three things in particular—the conversion of the scholar, the development of his Christian character, and his efficient personal co-operation with the church in world-evangelization."

3. Missions should be taught in the Sunday school because here we have the most impressionable ages. One of the greatest pedagogical blunders and moral crimes the church has been guilty of in all its missionary effort, is its neglect of missionary instruction to and for the young. It is only within the last seven years that our Young People's societies have been doing systematic and orderly

missionary work, and here, as stated before, few of the youngest children and only about one-fifth of the number in the Sunday schools are reached. While we need to interest adults in missions for what new interest we may awaken, it is high time we are learning that the period in which to begin to create missionary spirit and to make missionaries, is in the primary and intermediate departments of our schools. Who can measure the worth and weight of an impression made upon a child at the tender, sensitive age of six? Who will ever know the positive decisions to enter upon a life of Christian service made by boys and girls of sixteen to eighteen years, under the wise counsel and guidance of a teacher who is in turn under the powerful grip of an intense missionary spirit? In these times of spiritual drought, when the army of God is calling for recruits for the Christian ministry, when our missionary societies, the Christian associations, and other benevolent organizations are seeking for workers, why should we not turn to our Sunday schools for the enlisting of boys and girls who in a few years will be ready to fill up the ranks of these various professions?

II. Can Missions be Taught in the Sunday School?

If missions should be taught, then, under God's guidance, it *can* be taught.

1. *Objections, and How to Overcome Them.* Difficulties arise in every school, which must first be overcome. Lack of time and facilities, an indifference and lack of preparation on the part of teachers and officers, a well-meant but ill-founded prejudice against introducing anything but Bible study into the Sunday school—all must be met and overcome before the work can be successfully carried on.

The time for it must be determined by each school. Supplemental missionary lessons may be taught once a month, or once a Sunday in connection with missionary talks and prayers, which should never be counted out of place in any Sunday-school session. The teacher's preparation should, in some form or another, include instruction in missions. This may be done either in the regular teachers' meeting or by means of missionary literature wisely distributed, or perhaps, best of all, through the mission study classes organized under the auspices of the Sunday school or Young Peo-

ple's society. We need not be alarmed at the thought of supplementing the Bible with extraneous material. The Bible itself is a missionary book, and anything which promotes Bible instruction or throws light on its meaning must be welcomed in our schools.

2. *Missionary Materials.* The materials for missionary lessons and instruction are rapidly assuming immense proportions. An intelligent missionary committee should be able to select appropriate material from the vast stores of literature now being produced.

One school (Summit Street United Brethren, in Dayton, Ohio) uses material prepared by the superintendent, once a month, consisting of questions, suggestions, and references to literature on the subject. This is prepared and handed to the teachers one week in advance, so that they may assign work to the scholars for discussion on Missionary Day. This material is usually based upon the Young People's missionary topic for the month, though other topics are sometimes assigned.

3. *Grading.* Whatever be the method or material, one thing should be consistently observed, if possible—the lessons should be

so graded as to fit the varying ages and conditions of the scholars. Much time and energy may be lost by trying to present material not thus adapted.

Grade 1. In brief, missionary curios, object lessons and illustrations may be used for the primary grades.

Grade 2. Missionary biography, including books like "Uganda's White Man of Work," tales of adventures and heroism, stories of real life among the natives, and similar material, appeal to Intermediates.

Grade 3. Problems of missions, comparative religion, principles and practices of the natives in their worship and belief, should be the material for adult grades.

4. *Methods.* As a brief summary of the various ways in which this work may be carried on in connection with the school, I make the following suggestions as to time, place, and methods. One or more of five plans of instruction may be pursued:

(1) Supplemental material taught once a month before or after the regular lesson, and an entire missionary program carried out.

(2) An entire missionary lesson once a quarter, with a complete program.

(3) Missionary interpretation and illustration with every Sunday-school lesson.

(4) Talks by the superintendent or others at stated times on the subject of missions, with missionary program.

(5) Special short-term classes taught either in or out of the school.

5. *Giving.* Missionary instruction in the Sunday school must be accompanied by giving to missions. Although the primary aim of missionary education is not to secure the children's money, yet there must be an outlet for the interest created. To arouse the child's sympathy for others in need of the gospel, and then not let him manifest that sympathy in some tangible way, would not only be useless but harmful to his character. We are to be "doers of the Word and not hearers only."

In every Sunday school provision should be made to inculcate in the scholars the sense of stewardship. The child must early learn that what he calls his own is not absolutely his, but that he simply holds it in trust. As a steward, he must give an account for its proper use. The failure to appreciate this fact is the cause of much selfishness in the church. It is also the reason why our mis-

sionary treasuries lack funds and the progress of the kingdom of God is greatly delayed.

The missionary committee of the Sunday school, together with the pastor, should plan for systematic and proportionate giving to missions. Some schools take a missionary offering once a quarter. Many schools devote the offering of one Sunday a month to missions; others give two offerings a month for that purpose, while still others provide a plan by which the scholars may make a missionary offering every Sunday in addition to the regular school offering.

For a more extended study of missions in the Sunday school, I cannot refrain from referring the reader to the splendid book, "A Manual of Missionary Methods for Sunday-School Workers," by George H. Trull; also Miss Marth Hixson's manual, "Missions in the Sunday School," and Dr. Joseph Clark's pamphlet, "The Smoke of a Thousand Villages."

The Mission Study Class—An Indispensable Agency

J. Edgar Knipp
Young People's Sec'y. Foreign Missionary Society

The movement for the organization of mission study classes is international as well as interdenominational in its scope. The campaign was started by the Student Volunteer Movement in 1894, when its educational department was organized. At first the study of missions was confined chiefly to the colleges and theological seminaries. When, in 1902, the Young People's Missionary Movement first began the publication of its textbooks, there was but little mission study in the churches.

Since then, however, the growth has been almost phenomenal. During the first year of the movement's work, about 17,000 persons were enrolled in mission study classes; the second year, approximately 22,000; the third year, about 50,000; the fourth year, a little over 61,000; the fifth year, nearly 100,000;

and during the year 1907-08 there was a remarkable increase to 175,000 persons enrolled in mission study classes in the churches.

This wonderful movement along mission-study lines in America soon attracted attention in other countries. The text-books of the Young People's Missionary Movement are now being used by Non-Conformist and Established Churches in England, by the United Free Churches of Scotland, and by mission study classes in New Zealand, Australia, South Africa, India, China, and Japan.

The question may well be asked, Why has this movement spread in such a remarkable way? Why has the mission study idea met with such universal approval and response on the part of people in the local churches, and why do twenty-one mission boards in America each employ one or more secretaries to give a large part of their time to the promotion of the mission study campaign?

Some Fundamental Reasons

1. *The mission study class affords the best means of inspiring our people with God's wonder-working in the world to-day.* To take up for eight consecutive weeks the study of a

great country like China, and to learn about its people, their customs and their religions; to understand the conditions existing in 1807, when Robert Morrison began his work, and at present, when there are nearly 200,000 Protestant Christians; to see some typical missionaries at work preaching the gospel, healing the sick, translating the Scriptures, educating the young, and training the native workers; to investigate the problems that must be solved in the evangelization of a country containing a population equal to that of North America, South America, Africa, Australia, Great Britain, France, and Spain; to see how the gospel of Jesus Christ is transforming the lives of the individual "heathen Chinee," and at the same time is giving the whole country a new idea of God and an entirely new idea of man—all this produces a deep and lasting impression of the fact that God lives to-day and is working mightily.

It is true that information concerning Christian work abroad may be imparted through missionary meetings, through the preaching of sermons, through the distribution of tracts and the circulation of books. These methods each have their proper place;

but to study a subject for one's self, then to meet with ten or twelve others and discuss it, means much more than when one simply listens to another or reads alone. By continuing the study and discussion for eight or nine weeks, by reviewing the most important points, by talking over things not clearly understood, by comparing impressions of the facts presented in the text-book, and by supplementing those facts with material from outside sources, each member of the class finishes the course a much wiser Christian, and one whose heart has been inspired with new faith in God and with new love for mankind and the living and working Christ who died to save all.

2. *Through the study of missions an intelligent, enthusiastic, abiding interest in the evangelization of the world is developed.* Knowledge must precede interest. One naturally will not devote much time, thought, or money to a cause of which he knows little or nothing. Most of the indifference and prejudice towards the work of foreign missions is the result of ignorance. The majority of Christians do not know the needs of the heathen world, the vast extent of the lands

to be evangelized, the wonderful changes wrought by the gospel of Christ among even the most degraded people. Therefore, the greatest enterprise in the world—that of establishing the kingdom of God throughout the earth—lacks adequate support.

Before William Carey went to India as a missionary, his motto was: "My business is to preach the gospel. I cobble shoes to pay expenses." His burning enthusiasm for the coming of the kingdom in all the earth was based upon definite knowledge of the needs. Through Cook's account of his travels in the East he had learned the real conditions, and notwithstanding strong opposition on the part of ministers, as well as laymen, he continued to press the claims of the heathen world until a missionary society was organized and he himself was sent out as one of its first representatives.

The time is here when every Christian must be possessed by Carey's spirit. Whether we go abroad or remain at home, the same burning zeal must continually fill our hearts. This enthusiasm, to be permanent and abiding, must be based upon definite knowledge; otherwise it will be mere fanaticism, or it may

be "a passing spasm of meaningless emotion." Thus we see the absolute necessity of definite, thorough knowledge concerning this work and our relation to it.

That the mission study class produces such enthusiastic interest has been proven again and again. Persons who before gave one dollar annually for missions have increased their contributions to twenty and forty dollars per year. Many others, as a result of their study, have decided to give a tenth of their income. Another direct result of mission study classes is the many hundreds of young people who have offered themselves to go as missionaries to foreign fields. Besides increased giving and a growing number of missionary candidates, many persons who before were indifferent are now using, as a result of their study, the greatest missionary force God has entrusted to his people—intercessory prayer. Even though the educational campaign did not secure a single missionary for the field, and even though it did not result in increased giving, which things are inconceivable, it would none the less be indispensable as a means of securing more intelligent prayer for the world's evangelization.

3. *Through the mission study class, missionary leaders may be provided for the local church.* The task of evangelizing the world is a stupendous one. God is commanding not individual men and women merely, he is commanding the whole church to undertake the work. Our aim, therefore, must be to enlist every member, old and young, in making Jesus Christ known and loved throughout the world.

The pastor cannot do this alone, however good may be his plans. Without helpers he will be like Moses—wearing himself out trying to administer justice for the Israelites. Just as he needed to appoint able men to assist him, so in the local church there must be missionary leaders co-operating with the pastor in each department. These persons must have clear, deep convictions on the subject of world-wide missions, they must be prepared to advocate the cause, they must be ready to lead mission study classes and to interest others in every possible way. To this end there should be an efficient mission study class especially for them. No other thing will help the pastor more in carrying out a large and growing missionary policy.

The Mission Study Class

In his article on "The Missionary Opportunity of the Sunday School," Professor Clippinger clearly shows the absolute necessity for introducing missionary instruction in that department. One of the greatest difficulties in the way of doing this, however, is the lack of knowledge and enthusiasm on the part of the teachers. "It is impossible to transmit any heat through non-conductors." The Sunday-school teachers are the real key to the situation. If the teachers are full of missionary spirit, the regular lessons will offer abundant opportunity for effective work.

A similar difficulty is met with in the Junior and Young People's societies. Unless their leaders have caught the world vision and know what mission work really is, they are not able to make the monthly missionary meetings interesting or attractive.

The idea is growing that every member of every church in Christendom ought to know not only why he is a member of the church of Jesus Christ at all, but what he is called upon to do for the salvation of the whole world. To accomplish this result and to raise up the needed leaders, the mission study class is an indispensable agency.

The Church in Earnest

In organizing the first class in a church, the aim should be to enroll persons who are in a position to influence its missionary life and activity. Secure as members the Sunday-school teachers, the Junior and Sunday-school superintendents, the members of the missionary committee and of the official board. In a sense let it be a class of leaders and workers, although its membership need not be limited exclusively to such persons. If Christ spent a large part of his three years' public ministry in training the twelve apostles, can the busy pastor do better than give much time and thought to the training of those through whom his whole congregation will get a vision of the world's needs and fall into line with Christ's world plan? The results produced by such training will well repay for all the time and effort devoted to that purpose.

The Conference Foreign Missionary Committee an Essential Link

Rev. S. F. Daugherty, A.M., Westerville, Ohio

The Conference Foreign Missionary Committee holds a unique place in making effective the organization of our whole Church for world-wide missions. It serves as a connecting link between the General Society and the pastor or missionary committee in the local church. Until our last General Conference, when the home and foreign missionary work was separated, and each was made a distinct department, we were without such a committee. It is, therefore, a comparatively new piece of Church machinery, and many of us have not yet clearly apprehended what its functions are.

In Article 12, page 111 of our Church Discipline, we have this statement with reference to the organization and object of this committee:

"Each annual conference shall organize a branch society auxiliary to the Foreign Mis-

sionary Society, consisting of three members, naming one as its secretary who shall assist the General Secretary in developing interest in foreign missions, and securing gifts for the Society."

Here, in a general way, is outlined the work of this committee. The field for its activity includes the pastors, and all of the members of the local churches in a conference. What a glorious opportunity, and how inspiring the work in which this committee is to be engaged!

From the foregoing it will be seen that the committee is to be a helper and worker together with the General Board, and with the pastors of the local churches, for the promotion of foreign missions, the supreme aim of which is the conquest of the world for Christ.

This is Work for Every Member

Down through the centuries comes ringing the command of our risen Lord, "Go ye into all the world and preach the gospel to the whole creation." It is a message from the King Eternal, and it covers every man, woman, and child beneath the scepter of the Son of God.

The Conference Committee

General Sherman said that the commanders of the Army of the Potomac failed because they did not get into action more than three-fourths of their men, and that the commanders of the western armies succeeded because they got into action nine-tenths, and, in some cases, all of their soldiers.

How can the church of God expect to conquer the world when only about one-third of its members are thoroughly alive to the work of foreign missions?

At the battle of Waterloo, in a critical moment when victory and defeat rested in the balance, the Duke of Wellington sent this command, "Advance all along the line," and because that order was promptly obeyed, the victory was won. When the church of the living God shall advance, as one man, all along the line, victory is assured in the great conflict of conquering the world for Christ.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,
Who follows in his train?"

So far as our Church, our division of the army of Christ is concerned, we shall not

rest satisfied until every man, woman, and child is enlisted in this war. Shall we?

The Conference Foreign Missionary Committee will become a vital factor in proportion as it succeeds in enlisting every pastor, and through him every member of each local church, in hearty co-operation in this work. Only when this is accomplished will the entire organization of our Church be effective in the conflict.

Why Promote Foreign Missions?

But why should the whole Church be engaged in conquering the whole world for Christ? To many this would seem a superfluous question. But when we recall that there are yet some ministers and laymen who do not have the world-vision, and consequently are indifferent, and in some instances antagonistic to the foreign missionary enterprise, you will at least permit the question, and will be patient while I recount a number of reasons for promoting this work:

1. Because Christ authorized and commanded it. He said: "All authority hath been given unto me. . . . Go ye, therefore, and make disciples of all the nations." "As thou

hast sent me into the world, so also have I sent them into the world." This, in itself, should be a sufficient reason.

2. There are eight hundred million human beings now without the light of the gospel, who have as good a right to the best there is in life as we have. They are perishing without the Bread of Life. And the church of Christ is his only agent in supplying them with his gospel.

3. Our prosperity at home depends upon it. The life and power of the church at home depends upon its loyalty to the world-wide purpose of the mission of Jesus Christ. Jacob Riis, who has done such splendid home-mission work in Greater New York City, declares: "I have learned what others learned before me, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home."

Organization Necessary

It will be readily seen that if the matter of foreign missions is to be realized in the best and quickest way, with the least expenditure of time, effort, and money, that organization

is necessary. Marion Lawrance says: "Organization is system; the lack of it is confusion. The difference between a mob and a trained army is simply organization."

The Foreign Missionary Society's recognized agencies for bringing about this result are:

1. The General Board and Executive Committee, headed by the General and Educational Secretaries, who are our specialties in this work.
2. The Conference Committee.
3. The pastor and the committee in the local church.

Each of these agencies has its part to perform in making effective the organization of our whole Church. The General Board plans the campaign, selects the fields, appoints the missionaries, supplies the equipment and agencies on the foreign fields, reports to the home churches the needs of the work, and endeavors to enlist all in supplying these needs; sends out helpful tracts and other literature, and has the general direction of the administrative work. The pastor and local committee in each church hold the key, very largely, to the situation. If the pastor is a missionary

man he will soon develop a good local committee, and his church will become, ere long, a missionary force. Between the pastor and his local committee and the General Board stands the conference committee, which shares in the responsibility of carrying on the work. There is much that this committee can, and ought to do, if it is alive to its opportunity.

In effecting the organization of the committee, great care should be exercised by the conference in selecting persons having the following qualifications: (1) They should have an active interest in foreign missions. (2) They should be students of missions. The importance of this cannot be over-emphasized. If practicable, there should be lay representation. (3) They should be broad-minded, large-hearted, liberal-handed Christians—men of statesmanlike qualities, able to take in a situation and wrestle with it to a finish.

Preparation for Their Work

In order to successfully grapple with their great work, it is very important that the members of this committee secure special preparation. Among the numerous ways by which

this may be obtained, I mention the following:

1. Attendance at one of the summer missionary conferences.

2. A thorough study of the new books, "The Why and How of Foreign Missions," "Our Own Foreign Missionary Enterprise," and especially all the chapters of the book in which this article is found.

3. Studying the aims and methods of local churches that have succeeded in our own and in other denominations.

4. Studying the conditions in your own conference, the difficulties and the encouraging features.

5. By reading widely missionary biography and the best of the new books that are appearing on missions, as well as the current missionary literature of our own denomination.

6. Above all, by studying the resurrection messages of Jesus Christ, and through earnest, believing prayer.

Some Things the Committee Should Do

1. Each member of the committee should seek to make his own church a missionary power. A church has made a good beginning

when its members, through the study of the Bible, prayer, and the study of missions, have become thoroughly imbued with a passion to carry the gospel to others. The awakening of such an impulse is not an end, but the first firm step toward the desired goal. A missionary *impression* must be followed by an adequate *expression.* The awakened interest must be crystallized into definite purposes, and expressed in habits of action, gifts, and prayer, or it is useless. Example is what tells, and the members of the committee should see to it that their church sets a good example.

2. The committee should aim to have every charge in the conference receive the help that comes from a systematic study of missions. It is not an unreasonable aim to say that every local church should have the inspiration and broadening outlook that will come from the study of the new book, "Our Foreign Missionary Enterprise," this year. The committee should secure the co-operation of every pastor, with a view to carrying out this aim.

3. The promotion of Christian stewardship will be an important phase of the work

of the committee. Pastors should be induced to preach on this subject and circulate the excellent tracts now available. The committee should also seek to encourage the introduction of a weekly, or at least monthly system of offerings for the benevolences of the Church, as well as for the local expenses. *This is a work of great importance just now.*

4. The committee should keep before the pastors of the conference the aims and plans of the General Board, and by districting the conference each member of the committee might assist the pastors in a certain district to hold local missionary rallies, *and to carry out successfully well-laid plans.* Doubtless the committee cannot do a better thing than to plan thoroughly for missionary institutes that shall enlist the pastors and the laymen of the entire conference.

Before preparing this article, I wrote to a number of committee secretaries, asking them to give me the plans and methods used in their conference. Here are some of the replies:

(1) A personal letter to all the pastors and many leading laymen, defining our aims and

purposes at the beginning of the year, has been found very helpful.

(2) The use of the columns of the conference paper has been an important factor in promoting foreign missions.

(3) The visit of many churches by the secretary of the committee.

(4) Arranging tours for a returned missionary and the General Secretary.

(5) Making prominent the subject of missions on the conference and convention programs.

The universal testimony of all who have tried the institute plan is that this is one of the most important and effective means for promoting our work.

The presiding elder, or conference superintendent, is an ex-officio member of this committee, and he is in a position to promote this interest as no other man in the conference. With the hearty co-operation of the presiding elder, pastors, and the committees on missions in the local churches, every foreign missionary committee can do a work of vast importance for the extension of the kingdom of God.

An Efficient Missionary Committee in the Local Church

Rev. L. Walter Lutz, Dallastown, Pa.

The whole church in action in the conquest of the whole world for Christ, and every member obeying the Master's last command, is the only worthy ideal for any local church. To create a missionary atmosphere that will lead the local church to the realization of this ideal, large responsibility logically falls upon the pastor. However, the pastor must not be the only missionary enthusiast, but rather the leader and director of the missionary interest and activity of the congregation.

A live general missionary committee is of supreme importance in every congregation. Provision for such a committee is made in our Church Discipline, as follows: *"A missionary committee may be organized in any local church to interest and enlist the entire membership of the local church in the work of both home and foreign missions, and to devise such methods and measures as shall develop the church into a strong missionary agency."*

The Local Church Committee

A Significant Committee

This committee is the council of war in the local church for the extension of the kingdom. The necessity for such a committee is very apparent when we consider the vast amount of work that is to be done in every congregation to awaken, instruct, train, and put to service every Christian for the largest extension of the kingdom of our Lord.

Well has it been said, "The greatest problem which confronts us to-day is that of distributing the missionary responsibility which has become congested in official centers." It is the business of this committee in each local church to lift up and set forth, in unmistakable clearness and power, the great commission of our Lord Jesus as the all-authoritative and not obsolete marching orders for all God's people. Every local church and every individual believer in it should stand for the immediate carrying out of these orders. The church is not a hospital, but an army equipped for world-wide conquest; not a field, but a force; and the only thing that will save our young men and young women from the encroachments of this materialistic age is to give them the greater joy and enthusiasm of having

a large share in the work of first importance—the preaching of the gospel to every creature.

Speaking of the importance of such a committee, Mr. John R. Mott writes: "It is desirable and necessary that there should be a church missionary committee to insure unity, harmony, and efficiency in conducting a varied and extensive educational campaign. Let the pastor regard this group of workers as his missionary staff, and by most intimate association with them in all their plans and activities, seek to communicate to them his own vision and spirit, as well as his deepest convictions as to how the church may be made a mighty factor in the conquest of the world for Jesus Christ."

Membership of the Committee

Only those who are at heart interested in the work, and who command the respect and confidence of others, who are energetic, resourceful, tactful, persevering, and, above all, prayerful, should be appointed on this important committee. The committee should be composed of from five to seven or nine persons, who represent, if possible, all the departments of the church's activities, such as the

Sunday school, the Young People's Society, the Junior Society, the Woman's Missionary Association, and, in addition, the leader of the mission study class work, the missionary superintendent in the Sunday school, a live class leader, and the person who should superintend the system of benevolences for the church, the pastor being chairman of this committee.

The Work to be Done

1. *The committee itself must be instructed and trained.* The members of this committee stand between the pastor and the membership at large, and each one is to become a specialist in co-operating with the pastor to awaken and develop the missionary life of some department of the church. The members of the committee, therefore, must themselves study thoroughly the great work of missions, must know the world's needs, and the best methods by which their own church may supply those needs.

The persons on this committee must be able, also, to communicate their enthusiasm to others and set others to work likewise. Not all the members will be recognized as trained

leaders at the beginning. The best persons available should be chosen, and if there is a willing mind and heart, their growth and efficiency will manifest themselves to all as the months go by.

2. *This committee should conduct a great missionary educational campaign for the entire church.* In some local churches not one member in five has ever read through one missionary book. Is it any wonder that such persons are not interested, and that some of them are even prejudiced against this work? We cannot reap without sowing; we cannot be interested without knowing.

One of the greatest needs of the Christian church is that more intensive work be done in behalf of those who are professed Christians. They need instruction in the Word of God and in the great work God is now doing in all parts of the world. We suggest three ways by which the committee may help forward this educational campaign:

(a) By planning to organize and conduct from one to five or more mission study classes each year, enrolling, as far as possible, the entire membership of the local church in the study of the splendid missionary books now

available. Wonderful faith and enthusiasm can be developed in any local church if this mission study work be conducted in a thorough and persevering manner.

(b) In addition to this general mission study work, the committee should encourage the study of missions in the Sunday school and in the Junior and Young People's Society. Such books as "A Manual of Missionary Methods for Sunday-School Workers," by Mr. George H. Trull, published by the Sunday-School Times Company, Philadelphia, Pa., should be in the hands of every member of this committee, and be studied especially by the teachers of the Sunday school and Junior workers.

Missionary biographies, telling the story of the life and work of both home and foreign missionaries that are of thrilling interest, should be placed in every Sunday-school library; likewise such series of books as "The Juvenile Missionary Library," so that all the members of the church and Sunday school can have their faith increased and their spiritual life quickened by the study of these books, without much outlay of money.

(c) It will be an excellent thing to plan

well for an occasional missionary exercise for the entire congregation. Let the whole program be well thought out and arranged for in such a thorough way as to make a profound impression upon all who witness it. Much prayer should be offered for, and during such a meeting. The entire exercise should be conducted in the spirit of Christian missions. The service should be opened promptly and carried forward with much enthusiasm. It would be an excellent thing for a mission study class to conclude its work by reporting the results of its study at such a public gathering.

In addition to what has been here mentioned, the committee should see to it that the missionary magazines and church papers are well circulated in the congregation, and that the excellent tracts and booklets that are being published on these live topics are well circulated and read by the membership at large.

Returned missionaries should be secured to address the congregation whenever possible, and the pastor should be encouraged not only to preach an occasional missionary sermon, but to show forth the spirit of missions in every sermon, and illustrate frequently his

discourses with the story of what Christ is now doing in all parts of the world. Every church that carries forward such a campaign of missionary education through a series of years with increasing faith and efficiency will become a live missionary agency and a great power for God.

3. *The general missionary committee, in counsel with the pastor, should determine the church's budget for benevolences, including home and foreign missions, and should assist in working out a system of weekly, monthly, or at least quarterly offerings to meet the needs of this budget.* This system of offerings and the budget should be presented to the congregation for the approval and co-operation of all the members.

The committee, having studied the needs of the fields and the methods to be introduced, can do much to clear the atmosphere of the local church for the complete co-operation of every member to reach the largest possible aims in the extension of the kingdom. One member of the committee might be charged with the special responsibility of Christian stewardship. Tracts and booklets on this important subject should be circulated and

studied, and sermons should be preached on the Bible standard of giving.

4. *The committee as a whole should be a band of earnest intercessors with God in behalf of missions;* and not only so, but should seek to introduce in the church a missionary prayer-meeting once a month. Each family of the congregation should be led to see the privilege of daily, fervent prayer in behalf of not only their own pastor and the local church, but also in behalf of our home and foreign missionaries, and the native pastors and Christians in our foreign fields. Likewise, definite prayer should be made for God's guidance and blessing to be upon the general secretaries, and the executive committees and directors of our missionary societies.

All that has been mentioned here is but suggestive of the variety and importance of the work of this committee. Every wise pastor will find it to be of immense advantage to have a band of coworkers similar to that here indicated. One pastor who has had wide experience says: "A committee of this kind unconsciously develops the idea in a church that missions are not merely a side issue, but the fundamental aim of the church." The testi-

mony from other churches indicates that where this plan is thoroughly worked, the offerings to missions have increased several hundred per cent., and the gifts to the local work have also increased.

Such a plan as is here suggested will lead to the following results:

(1) A larger and more enthusiastic co-operation of the whole congregation with the pastor in all the work of the church.

(2) The realization by the local church of its responsibility to assume and plan for the work of missions, without being constantly urged by the pastor to do so. Every local church ought to be so instructed and trained that it will take the initiative itself in planning for the instruction of its members in missions, and likewise in the securing of adequate offerings for this work. In a local church where this method has been in operation, when there was a change of pastors, recently, the new minister found that the congregation, during the month's interval before he took up the work, had carried forward the missionary and other departments of the work of the church just as usual, and they had in the treasury

seventy-seven dollars for missions to begin the work of the new year.

Why should not every congregation in the land be thus trained to go forward with all the essential departments of the church work, whether the pastor is on the ground or not? Is it not high time for the laymen to awaken to their rightful place and co-operate with the pastor in organizing each local church as an agency for the evangelization of the whole world? In no other way can the membership of our churches be brought into that enlarged, healthy, vigorous life that is absolutely necessary to keep them from being overcome with the incoming tide of commercialism and worldliness now everywhere recognized.

Shall not the laymen assume at once larger responsibility for the development of our home churches? Is not this the time for a great advance all along the line, until the whole church of Christ shall move forward as a mighty phalanx to claim the kingdoms of this world for the kingdom of our Lord Jesus Christ?

How May a Presiding Elder Make His District a World Force?

Rev. C. W. Kurtz
Presiding Elder, Miami Conference

The task set before the church of Christ is to carry the gospel to all nations. All the ends of the earth are included, and no one is excluded. What Christ is to you and me in all his love and power, and what he will be to us in all his glory, that he desires to be, and by the grace of God he is intended to be, to every man. Jesus said, "All power is given unto me in heaven and in earth; go ye therefore and teach all nations." According to this commission, the essential spirit of Christianity is missionary. The whole Christian church, with all its numerous branches and separate organizations, constitutes a mighty army which is gloriously pushing forward into the enemy's country, and each individual Christian ought to be a living factor in this world conflict for Christ.

How can the presiding elder make his district a world force in waging this war against

sin, heathenism, idolatry, and superstition, and bring the blessed news of salvation to all men? What can he do to line up the churches in his district so that they may have a larger part and exert a more potent influence in the world? The presiding elder, as superintendent of a district or conference, stands in close relation to all the allied interests of the church. He has the opportunity of molding opinion, creating sentiment, and leading the district into larger life, broader vision, and increased interest in all missionary work.

We are at present in a period of transition as to the place and work of the presiding elder, and are asking whether he is still to consume his time in conducting all the quarterly meetings and communion services, and doing many things, the reasons for which have passed away, and which the pastor can do as well himself; or whether he is to give himself to the more vital interests of the conference and Church at large and make his district a greater power for advancing the kingdom of God. Without question, the successful presiding elder in the days just ahead must grasp the essential forward movements in the Church, and reveal to the pastors and local

congregations the part they may have in extending the kingdom of God in this day of marvelous opportunities.

In our polity, the presiding elder is the connecting link between the bishops and the general boards on the one hand, and the pastors and congregations on the other. He is the only one who stands in direct touch with the pastors and official members of our local churches, and who has the opportunity, therefore, and the authority to execute plans and policies for the development of our churches. We are entering upon a new era in every department of our denominational life, and the wide-awake presiding elder will have no small part to perform in the advance steps that must soon be taken.

The presiding elder, therefore, should be a close student of missions, and by pondering the Word of God and the needs of the world should gain a world-wide vision that will bring to his own heart such a revelation of responsibility and such a baptism of the Spirit of God as shall enable him to carry the inspiring conceptions of God's purpose to save the whole world to every charge on his district.

In Public Addresses

The presiding elder should know our denominational work thoroughly, and be acquainted with, and call attention to our workers and our fields of operation. He should inspire the whole Church by relating the victories that have been won, and by calling attention to the urgent needs for enlargement in our foreign fields. By his spirit and attitude toward our missionary work he can exert a world-wide influence. He can assist in planning the work of the year, and can also help to carry out the plans when once laid. His aim should be the enlistment of every member of the local church for the world-wide extension of the kingdom.

He can keep the aims and plans of work before the pastors and official members as he meets them in the quarterly business sessions, and also before the congregations by his public addresses. It is his business to present these aims, plans, and standards, and cause every congregation to become a vital factor in world-wide movements for God. The elder should preach on Christian giving and help the pastors to inaugurate a better financial system, laying emphasis on God's claim on

men's lives and their possessions; setting forth the tithe as the minimum biblical standard, and aim to secure definite advances from year to year.

He can often give new inspiration by calling attention to the successes of other churches in carrying out similar aims, and thus assist the congregations to ever-increasing gifts for the extension of the work.

A live presiding elder will be interested in, and work for a revival on every field of labor and give special time to the weak fields, for the development of the spiritual life of such churches, and for the salvation of men who will be added to the working force of the churches.

In the Sunday Schools

The presiding elder will find a splendid opportunity in the Sunday schools of his district. He can get in sympathetic touch with the superintendent of the school and impress him with the importance of his office and inspire him with a broader view of his work. The presiding elder can also make inspirational addresses to the Sunday school itself.

In the quarterly conference the presiding

elder can keep before the Sunday-school superintendent and the other official members of the church the requirement of a monthly or quarterly offering for missions, and urge special missionary programs on missionary days. He can recommend books that are specially adapted to Sunday-school workers, and can suggest a series of missionary books for the library of every school.

The vast army of wide-awake boys and girls in our Sunday schools constitutes a mighty force in the onward progress of the Church, not only in the money they may give, but also in furnishing the men and women who are to be the heralds of the Cross at home and abroad. Here we will find also our future pastors, superintendents, and teachers for the next generation.

In the Young People's Societies

In the Young People's and Junior societies the presiding elder will find another fruitful field for cultivation for the extension of the gospel. He can consult with the president of the Young People's Society and the superintendent of the Juniors, and encourage them to organize mission study classes.

At the quarterly meetings he can question the officials concerning the number of mission study classes organized both in the membership at large and in the Sunday school and Young People's societies; and can suggest programs for conference conventions and district and circuit rallies. The elder can also inquire into the work of the Woman's Missionary Association and encourage them in their splendid undertaking.

In General

The presiding elder has a first-class opportunity to carry out any new conception he has in his heart for the advancement of the kingdom. He can meet personally the strategic men of each local church, can confer with the pastors one by one, and can suggest for each the book just suited for his needs; and in addition, in missionary institutes, Sunday-school and Young People's conventions, he can hold before his district the aims and plans they should strive to work out, and unite all the workers in definite prayer for God's grace and blessings for the accomplishment of the tasks before them.

The opportunities before an aggressive pre-

siding elder are unlimited. With faith in God and reliance upon the Holy Spirit, with patience and perseverance, he should go forth full of hope and enthusiasm in the business of his King. He has a unique opportunity in enlisting local churches in the glorious work of making Jesus Christ known and loved throughout the world. To the extent that each local church recognizes its part in the evangelization of the world, to that extent will the presiding elder make his district a world force.

The Pastor the Pivotal Man

Rev. G. D. Batdorf, Reading, Pa.

No church has any right to exist that does not spend its life for the kingdom of God in the whole world. Our Lord of the passing years looks to us to obey his great commission and fulfill it literally to every generation. The campaign of Christian missions is world-wide. Upon the ears of the last needy man in the uttermost parts of the earth shall fall the music of Jesus' name. The final turning of the battle into a universal victory for our Christ depends upon the enlistment of the whole army in the conflict.

It is a deepening conviction with me that my subject is one most vitally important, and *the one* that strikes to the very root of the problem of the world's evangelization. The problem of foreign missions finally presses itself back upon the local church for a solution, and the pastor, more than any one else, holds the key to the situation. The ultimate battlefield of the foreign war is the home

church. Right here are the greatest obstacles, and here also is the greatest danger of failure. To make every local congregation a world force is the real task of every pastor, and he, indeed, is the pivotal man. The self-giving, saving life of a church depends upon his wisdom, compassion, and leadership. "Like priest, like people." The missionary pastor—and he alone—will develop a missionary pastorate.

The first and great need in this campaign, then, is a ministry whose life is aflame with missionary consecration and devotion. If every church in our denomination is not a missionary church, it is because of a lack in the pastor's own life. He must possess the missionary heart—the God-touched soul. Doctor Charles Cuthbert Hall, who recently entered into his rest, has set up this standard for every pastor: "A man who shall enter the pastorate at home cannot be an able minister until his torch has been kindled at this altar of foreign missions, and his lips touched with this living coal." Until this flame glows in his deepest soul he will be satisfied to have his church merely on dress parade, drilling it in mock heroics, and happy if it holds its own,

instead of it becoming a disciplined regiment entering the conflict to fight and to conquer.

The church needs, above all else, pastors—*missionary pastors;* men who carry in their hearts the pain of Calvary and the vision of Olivet; whose love is world-wide in its outgoing compassion. Such men become God's ambassadors to all nations, and their pastorates widen into world-parishes. The battle languishes; soldiers are dying on their arms, waiting; the church is halting at home because of the lack of a heroic and self-sacrificing leadership. Our congregations are waiting to be led. They are willing to be led, but they will never go where we do not lead them. The stream rises no higher than its fountain-head. Ordinarily, the pew does not go beyond the standard set by the pulpit.

The minister cannot inspire his people with missionary enthusiasm until the fire flames and glows in his own soul. When Alexander Duff came home after his life work in India, a great throng assembled in Edinburgh to hear him on the claims of India upon the Christian church. After an eloquent appeal of two hours and a half, the old veteran fainted away and was carried out of the hall.

When consciousness returned he said: "Where have I been? Take me back. I must finish my plea." The great audience arose as friends bore him back to the platform. Again his strength failed him and he could not rise; but, gathering himself up for one final effort, he said: "Fathers of Scotland, have you any more sons for India? I have spent my life there and my life is gone, but if there are no more young men to go, I will go back myself and lay my bones there that the people may know there is one man in Christian Britain ready to die for India's deliverance."

This is the only saving, conquering life. The pastor who carries in his heart such a pain for the lost of earth will unconsciously but surely transmit the same spirit to his people, and out from his church will flow currents of life to bless and save men unto the ends of the earth.

Through the pastor alone can the ear and heart of the whole church finally be reached. Fully three-fourths of our people are almost wholly dependent upon the pastor for the extent of their vision and the breadth of their sympathies. They see and feel the need of the world only as it comes to them through the

eyes and heart of the minister. As pastors we are not true to our people if we neglect to give them this larger vision and open to them this fountain of richest blessing. The missionary life begotten in the heart of a local church through the faith and prayers and tears of a faithful pastor, becomes in that church a well of living water. The church that believes and propagates a world-gospel has also the strongest faith in its power to save the lost at her own doors. "The Son of God fixed our eyes upon that last man, that we might see between us and him every other man." A church can reach its best only by having the world-vision and becoming a world force.

"The field is the world." Dayton is not the world, nor Indiana, neither Pennsylvania nor America. These are only sections of the field. God loved the world and his Son died for it. A narrowing of the field would dishonor our Lord and misrepresent his mission to men. Life in the spiritual realm operates according to law analogous to that in the natural order. Every time I strike my hand into the air, I disturb this physical universe to the very rim of things. In like manner a life lived in spiritual and vital touch with God will

affect the kingdom of God in all its realms, in the farthest earth and the highest heaven. God gives to every pastor an audience of nations and of continents. He cannot, nor dare he localize his life; his church must afford a parish as extended as the world for which the Son of God gave his life. It is possible for every local church to become such a world force, but the pastor himself must kindle the fire and lead the way. And God wills that he should. But how shall this be accomplished?

First, by the faithful preaching of a full gospel. Every pastor should magnify his office as a world-messenger. I have not in mind the occasional preaching of a missionary sermon, but the general tone of all our preaching. Every pulpit in our denomination should be made to echo every Sunday with the great permission and privilege of giving the gospel to others, until our people will go away from every service feeling that their chief business is to preach the gospel to the whole creation. If the membership will not read missionary literature, then the pastor ought to give out fifty-two Sundays in the year such missionary information and enthusiasm that will stir up any congregation, dying or dead, to a sense of

its responsibility. No generation of men ever had a finer opportunity for usefulness and power than the ministry of to-day. "The world is before us, with all its gates ajar." Unless our people are marching out with steady tread, radiant in the joy of self-giving life, to save the lost in the farthest regions, we may well ponder whether our work as pastors is not, after all, largely a failure.

Doctor Mateer has significantly said: "When a missionary gospel is preached in the pulpit, then the people will give, and their sons and daughters will go." Raymond Lull dedicated his life to the Mohammedans under the influence of a powerful sermon by an unnamed friar.

When Henry Martyn was a student at Cambridge, he received his first missionary impulse from a sermon by the university preacher, and the fire then kindled in his heart burned at white heat until his spirit went home to God. Some time ago, after a sermon in which the world vision was magnified, one of the young people of my congregation, a bright student and faithful worker, came up to me with radiant face, while the tears flowed, and said: "It is all settled now. My life is on the

altar for service anywhere." I bowed and thanked God for such currents of life in my church, and for the sublime privilege of touching the world.

The pastor who develops in his church a deepened prayer life adds untold spiritual power to world missions. Paul carried in his heart the constant supplication for all the saints and for the world. The pulpit prayer which does not, with fervency, lead the congregation of assembled worshipers into the presence of the One who died for all and who would have all saved, lacks its most vital element. Prayer is the greatest of God's gifts to the whole church. Then let it "rise like a fountain night and day." From the time when Jesus said, "Pray ye the Lord of the harvest," until the little group of students gathered with Samuel J. Mills in the memorable haystack intercession, until the day when David Livingstone went home to God from the ante-room of the king in his tent at Ilala, pleading for Africa, and until now, prayer has been one of the mightiest agencies in re-enforcing and sustaining the missionary campaign of the church.

In this work it is also true that "where the

treasure is there will the heart be also." When once people put their money into a world campaign, their hearts will beget a world vision and a world love. Hence it is due our churches that they be led to give systematically and regularly, and that their giving adequately expresses and represents their ability to give. Let no one regard it beneath his place as a minister to work this mine of wealth for the enrichment of the heathen world and the home church. Back of a system of regular offerings to missions, and back of the special individual gifts, is usually a pastor aflame with missionary zeal, who preaches a world evangel in pentecostal power, and whose hand is constantly on the financial aims and plans of his congregation. Every pastor should study how to release this mighty dynamic of the church's unsurrendered wealth, and turn it into the channels of the world's deliverance.

Missions are the church's supreme work. All should be made to feel that a great campaign is on. Let the whole church be completely organized and enlisted for world conquest. Every department must be lined up to

"go," in money, in intercession, in work, and in life.

The Christ of God is our perfect ideal for the missionary pastor and the missionary. How his heart yearned in bleeding compassion for the shepherdless race! He was God's first missionary. Scarcely had he begun his work when the wicked heathen crucified him. But his life was freely given. Close to him stands Saul of Tarsus, who is also called Paul. What a missionary heart St. Paul had! After nineteen centuries we can still feel it throb. His spirit was daily pained by the world's desolation. Upon him weighed Asia Minor, Greece, Rome; and still the "regions beyond" beckoned him on. There is much to inspire us. Our denominational history is radiant with missionary triumph. Otterbein, who loved his home and native land, the American continent and the world, has bequeathed to the Church his love and his consecration. The blood of our martyred missionaries on foreign shores, and of those whose ashes rest in the climes they loved, has doubly and forever sanctified their consecration. I fancy their sainted spirits are among us now as attendants from heaven, and with them they have brought

the lands for which they gladly died. Among us are still some of the first heroes of the campaign. Amid such influences may our lives be dedicated anew to so glorious a warfare. For the story must be told. Arise, O church of the living God, and shine, for through Christ, the Savior, Teacher, King, and through him alone, the blind and weary of earth, the lost and ruined race, shall reach at last the gates of gold.

Prayer the Supreme Factor

S. S. Hough
Secretary of Foreign Missionary Society

Every Christian may release five factors of power to bring the world back to God:

1. *The Power of a Life.* The whole personality is a living epistle, known and read of all we meet. Hence, a sincere, loyal Christian *life* is a constant witness for God.

2. *The Power of Acts.* By deeds of justice and kindness, small or great, performed day by day, for Jesus' sake, one not only strengthens his own personal life, but releases a power on other lives that uplifts, changes the social atmosphere, and wins confidence.

3. *The Power of Words.* When confidence has been established, when we have earned a *hearing* through well-*doing,* our words will have great power. By words of personal testimony and invitation, our friends, one by one, can be brought to Christ. Every Christian should study his associates, all through life, with a view to bringing to bear upon their lives, in full measure, the three-

fold power of a pure *life,* noble *deeds,* and *words* seasoned with grace, to the end that all may be saved and led into active Christian service.

4. *The Power of Gifts.* Money is power. Through gifts we may release a power that will work mightily for God in America, or in the uttermost parts of the earth. One man gave $100,000 for gospel work in one district of India. As a result, missionaries were supported, churches organized, chapels built, and in twenty years fifty thousand idolaters accepted Christ as Savior. Was not that a splendid way to release the power of money?

5. *Prayer the Supreme Factor.* The greatest contribution any Christian can make to the saving of the world is through prayer. Through vital prayer the personal life of the believer is renewed day by day with energy from God. Back of noble deeds, inspiring words, and consecrated gifts you will find the upward look of prayer.

But it is not the power of prayer as a working force in the personal life that I desire to emphasize at this time. It is the power of prayer, not for ourselves, but for others—*the intercessory prayer.* Our Lord and King,

after his sacrifice for sin, ascended to the right hand of God, and there "he ever liveth to make *intercession* for us." Christ is living and intensely active, and from the position of supreme authority and power he is administering his great saving work for the whole world by receiving from the Father the Holy Spirit and all spiritual blessing, and bestowing them for the equipment of his followers in service, and for repentance and remission of sins. (Acts 5:31, 32.) And he is "from henceforth *expecting* till his enemies be made his footstool." In an important sense, all that Christ did while here on earth was but a preparation for his present, vital, and glorious work of *intercession.*

Again and again our Lord emphasized the fact that his followers are called also to this supremely important work of intercessory prayer. Just before he departed, he gave this promise: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto the Father. *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the*

Son. If ye ask anything in my name, that will I do." (John 14: 12-14, R. V.)

God's Will Discerned Through Prayer

It is through prayer and the study of the Word that the will of God concerning the work he wants done is made known to us. God's purpose to give the gospel to the Gentiles was revealed to Peter when he went up upon the housetop to pray. The church at Antioch was fasting and praying when the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them," and thus the great missionary movement was born.

Recently the writer, in making a journey from New York to Porto Rico, was delayed by a storm at sea. Attempts were made by passengers on the steamer to send wireless messages to friends on the island, but for some reason no one was in the *"receiving station"* at San Juan, to hear the faint ticks of the instrument announcing the message. After several hours of waiting, the operator triumphantly reported, "We are now in communication with San Juan."

Our Heavenly Father has many messages

he desires to send to his children concerning his work in all parts of the world, and he has a perfect way by which he can get into communication with every one who enters the *"closet of prayer,"* the "receiving station," and shuts out every voice but the one from above. (Matt. 6:6.)

Hence, listening for God's voice is an important part of prayer. It is more necessary that we should hear what God has to say to us than that he should hear what we have to say to him. Our Lord Jesus himself is directing this marvelous work from the throne of God, and while we are in vital communion with him, the Spirit of God speaks to us his message, and "he will show you things to come." *Through prayer we get light on what God wants us to do, and conviction, courage, and grace to do the will of God when we know it.* "We can do more than pray after we have prayed, but we cannot do more until we have prayed."

God Works When We Pray

Some one has said that by praying, a Christian can project his life as a working force to the ends of the earth. There is something

better than that. God works when we pray. Only by the application of divine power can the world be brought back to God. It is not our working that is the telling factor; it is the working of Christ himself that wins the victories. A startling truth is this, that the Son of God has placed at our disposal the omnipotent power of the Spirit and his own life, to be called into action through prayer. The very life and power of Christ are released on the unsolved problems of the world's evangelization when the Christian believer, in vital, intercessory prayer, asks in accordance with the will of God. We have a God *"which worketh for him that waiteth for him."* (Isa. 64:4, R. V.) Christ declared, "If ye ask, . . . I will *do.*" We glorify God when we make it possible for him to do great things.

King Asa thus glorified God in his day, and the record is: "Were not the Ethiopians and the Lubim a huge host, with chariots and horsemen exceeding many? Yet, because thou didst rely on the Lord, he delivered them into thine hand. *For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.*" (II.

Chron. 16:8, 9.) And this intercessory praying, though of the highest order, can be done by all those who are sincere, obedient Christians, though tempted and tried.

"Elijah was a man of *like passions with us*, and he prayed fervently that it might not rain, and it rained not on the earth for three years and six months; and he prayed again; and the heavens gave rain, and the earth brought forth her fruit."

Objects for World-Wide Intercession

For whom and for what shall we pray? To pray with power, we must pray for something. Prayer should be offered for *missionary workers.* There are three classes:

1. *Foreign Missionaries.* God alone knows the persons who are fitted for this service, that requires such distinguished ability, such deep spirituality, and such practical efficiency; and God must give them. Hence, our Lord commands his church, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." An adequate supply of God-called missionaries is conditioned on the fidelity of the church in prayer.

2. *Native Laborers.* The ultimate aim of

the foreign missionary work is to establish a native church that shall become, as soon as possible, self-supporting, self-extending, and self-directing. How supremely important that prayer be offered to God for the calling forth of the right kind of efficient native pastors, teachers, and evangelists, who are to lay the foundation for centuries of Christian work in our foreign fields!

3. *Missionary Workers in the Home Land.* Prayer should be offered also for God to call forth and equip the kind of pastors needed to supply all the home churches with efficient, broad-minded, spiritual leadership. The work of God is stalling in many of the churches of the home land. Every pastor should regard his church as a band of soldiers to capture the community for Christ, and as a spiritual dynamo whose influence, through prayer and generous giving, should reach the remotest corners of this ruined world. No Christian can do a greater work than to pray prevailingly for his pastor, and work loyally by his side, that his own church may be brought into such a position of privilege and power.

We must not stop praying when the missionaries are on the field, and the equipment

has been supplied, and the native workers placed—all of this is but the beginning of the spiritual conquest. God forbid that we should cease to pray as the battle grows fiercer and fiercer! The victory is assured, but it can be won speedily and be made complete only through the united intercessory prayer of God's people.

A faithful missionary on the firing line declares that without the prayers of the home church he seems like a man in water twenty feet deep, without any outlet to the world above.

Mr. John R. Mott, after returning from a world missionary tour, says: "As I traveled up and down the non-Christian world, making a comparative study of the progress of Christ's kingdom in different sections of the great harvest field, the conviction became clear and strong that those missions which have had offered for them the most real prayer are the missions which have had the largest spiritual success."

Thus, as a Christian prays for God to bless his own pastor, that he may lead the membership of his church to see the privilege of partnership with Jesus Christ in saving the world,

God hears and answers, and a new evangelistic and missionary impulse is seen in the pulpit; and it soon pervades the church. He prays again for God to remove the barriers to the work in some foreign field, and God beats back the powers of darkness and breaks down the hindrances. Thus, as *he prays, God works.*

"Such are noble Christian workers,
The men of faith and power,
The overcoming wrestlers
Of many a midnight hour;
Prevailing princes with their God,
Who will not be denied,
Who bring down showers of blessing
To swell the rising tide.
The Prince of Darkness quaileth
At their triumphant way,
Their fervent prayer availeth
To sap his subtle sway."

To mention the names of those who have practiced intercessory prayer would be to call the roll of all who have been a spiritual power in the world. The Apostle Paul used, in a marvelous way, this supreme factor of power. He writes: "God is my witness that, without

ceasing, I make mention of you *always in my prayer.*"

David Livingstone, the prince of modern missionaries, who opened up the great interior of the "Dark Continent" to the gospel of Jesus Christ, *lived* in the atmosphere of intercession, and *died* on his knees in the heart of Africa. On June 14, 1856, away up the Zambezi River, he prayed: *"O Jesus, grant me entire reliance on thy powerful hand. On thy word alone I lean. But, wilt thou permit me to plead for Africa? This cause is thine. What an impulse will be given to the idea that Africa is not open if I perish now! See, O Lord, how the heathen rise up against me, as they did to thy Son. I commit my way unto thee. I trust also in thee that thou wilt direct my steps. Thou givest wisdom liberally to all who ask thee—give it to me, my Father. I cast myself and all my cares down at thy feet! Thou knowest all I need for time and for eternity."*

Shall we not now *cease* to offer the intermittent prayer, and henceforth begin to pray *without ceasing?*

Appendix A

The Weekly Offering for Missions and Other Benevolences

No subject is receiving more thoughtful attention, at this time, in the Protestant churches of Canada and the United States, than that of a workable, efficient system for the securing of the money needed for missions, church erection, education, and other benevolences. Those who advocate a weekly system of offerings for these benevolences give the following reasons for its introduction:

1. It is the Scriptural method. Paul had instructed the churches of Galatia to lay aside weekly an offering for benevolence, and he sought to introduce the same system in the church at Corinth, saying: *"As I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come."* (I. Cor. 16: 1, 2, R. V.)

2. The bringing of an offering to the Lord every week, for others, educates the contributor to regard giving as an act of worship; and when the giving of the church becomes a recognized part of its worship, the spiritual life of the members will be deepened and its income increased.

3. The weekly offering for missions and other benevolences is a recognition that this work is not a side issue, but the work for which the church was constituted. It puts the gifts for others on a similar plane with the gifts for the local work, indicating that we love our neighbors as ourselves.

4. Thousands of dollars are now lost annually to the benevolent work of the church because of the haphazard way of giving that prevails in many congregations. There is no lack of money; what is lacking is knowledge, love, prayer, and a better system of giving. Moreover, too much time and energy of the pastors are consumed when numerous appeals have to be made; and then, usually, not more than one-half of the enrolled members are enlisted in giving to the various benevolent interests. Many a church-member, knowing that the end and aim of each appeal

is to be a collection, assumes, perhaps unconsciously, an attitude of resistance to the appeal, complains of the "everlasting begging"; and some make this an excuse for staying away altogether on such occasions.

On the other hand, where the weekly-offering system has been faithfully tried, after it has been thoroughly introduced, the pastors have been relieved of the numerous appeals, and have more time to devote to soul-winning, and the educational and training agencies necessary for the enrichment of the lives of their members, and for making them efficient in service; and the congregations have increased their contributions to missions and other benevolences from fifty to five hundred per cent. over the amount given in years when no regular system was in vogue.

A System for Local Needs

In many churches the first step toward a better order of things financially will be the careful instruction of their members in the principles of stewardship. It would be an excellent thing if each pastor would select a good book on tithing and Christian stewardship, and arrange with the stewards of his

local church, Sunday-school teachers, and other official members to meet with him once a week, for a period of five or more weeks, for a prayerful study of this important subject.

When the class has finished this study, a public presentation of the subject to the whole congregation, when the members of the class could be given an important part on the program, would doubtless result in creating a splendid atmosphere for the introduction of a system of offerings.

The *"regions beyond"* of great importance to every minister and wide-awake layman in the home land, are the regions of undeveloped talents and means in our home churches. The *extensive* work for God in the world will go forward only in proportion as the *intensive* work is thoroughly performed in the local churches. It is of supreme importance that every church-member be led, early in the Christian life, to enter into partnership with God in the matter of his money and his talents.

A new era of spiritual life will come to our churches when the laymen recognize that they are called of God to consecrate their money

and business ability to the work of their Lord, just as surely as missionaries and ministers are called of God to consecrate to him their talents; and, thank God, we have encouraging signs of the dawning of that day.

But few congregations will consider seriously the importance of introducing a weekly system of giving for benevolence until they have recognized the importance of such a system to provide adequately for their local needs. We here present a form of pledge-card which has been heartily endorsed by the Bishops' Cabinet, and can be readily adapted to country charges, as well as town and city churches, for securing the money needed for local church expenses:

THE UNITED BRETHREN IN CHRIST.

For the Support of Our Local Church.

The sum necessary to meet the current expenses of our local church this year, including the pastor's salary, will be $_____

To help meet these expenses I desire to contribute the weekly amount under which I mark X in the space below.

Amount Weekly for Local Expenses

	$2.00	1.00	.75	.50	.35	.25	.15	.10	.05	

NAME_____ DATE_____

ADDRESS_____

NOTE.—All subscriptions are calculated on the weekly basis in accordance with I Cor. 16:2. However, if desired, the payments of this subscription may be made monthly, quarterly, or in cash early in the year.

Only by enlisting the whole membership to give systematically can our pastors secure an adequate salary, and our home-mission churches soon become self-supporting. One of our greatest needs is to provide better salaries for our pastors, and one of the greatest hindrances to the speedy extension of the gospel in America is the fact that a large number of churches depend on home missionary aid for many years without a proper effort on their part to introduce a system of offerings that would develop a large income of their own, and soon put them into the invigorating atmosphere of a self-supporting institution.

The Plan Succeeds When Tried

There are many examples in local churches of what can be done along the line here mentioned. It required the Shoemaker Memorial Church at McKeesport, Pa., only a few years to become self-supporting. That church has since extended its system of giving to benevolences, and it is now supporting a *"foreign parish"* in Africa.

The East Dayton United Brethren Church, after being organized only five years, requested the annual conference, a year ago, to

discontinue its home missionary appropriation. Through the careful introduction of a weekly system of giving for local expenses, this splendid goal was reached in that brief period of years.

A similar system of weekly offerings for benevolences has been introduced. Every bill for local expenses each month, including the pastor's salary, has been paid promptly, with a balance in the treasury. The claims for home missions, church erection, and educational work for the year were all paid in full to the treasurer more than a month in advance of the annual conference, and there will be a surplus for these interests; and this congregation will be in the *"heroic"* standard of offerings for foreign missions.

The pastor of this church writes: "The congregation has come to the conclusion that the weekly contribution for benevolences is just as scriptural and practical as the weekly contribution for current expenses. The development of the local church along other lines during these years is abundant proof, to one church at least, that systematic giving pays." In almost every conference there are

churches doing a work similar to that here mentioned.

Annual Conferences Planning

The Southeast Ohio, Miami, East Ohio, and Allegheny conferences have appointed competent committees to work out carefully a system of offerings for local expenses, and for benevolences, that shall enable each church, it is hoped, to release a much greater power for God, with much less waste of energy.

In a letter sent out to the pastors of the East Ohio Conference, explaining this system, the committee fixed the standard for foreign missions as follows:

"That as $10,000 is a just proportion for our conference, of the $200,000 annually asked for by our Foreign Missionary Board, we pledge ourselves as a conference to reach this goal as soon as possible." This will mean a little less than an average of one dollar per member for the entire conference. A number of their charges have already reached this plane of giving.

How Introduce the System?

From six to eight weeks before the annual conference is the best time to introduce a new

system of offerings for the coming year. On many charges, perhaps, a good way would be to plan for the weekly system for the local needs first. Let competent stewards be appointed and trained for their work in advance, and have the subscription-cards and envelopes prepared, and then make a thorough canvass of the entire membership to secure weekly pledges, which can be paid weekly, monthly, or quarterly (as the individual may determine) to cover all the local needs, including the pastor's salary. From two to four weeks later, a similar thorough canvass should be made by missionary stewards, who have been in training, and who have their subscription-cards and envelopes ready. This work should be done without haste, and with much prayer and faithfulness. The success of this plan depends almost entirely upon the conviction, wisdom, and perseverance of those who introduce it.

Second Best Plan

In case it is found impracticable to introduce a weekly system of offerings for benevolence immediately, on many fields of labor a method of procedure somewhat as follows will

bring excellent results, and will prepare the way, in a year or two, for such a system:

Fix a favorable time for the consideration of the great foreign missionary work of the church; say, within six weeks after the annual conference. Let the pastor preach a series of well-prepared sermons on Christian stewardship and the marvelous growth and opportunities of the foreign missionary work. Every member of the church should be supplied with missionary leaflets that will show the work already accomplished, and the present needs in the foreign fields.

After the scope and importance of the work have been made clear, and definite prayer offered for God's guidance, subscriptions (*not a mere collection, but actual pledges*) should be received from all present for foreign missions. A careful canvass should then be made of those who were not present, and this should be followed up at once with tact and perseverance until every man, woman, and child who is a member of the church has made *an adequate pledge* to the work of foreign missions for the whole year. *At least three or four months' time should be given in which to make full payment of these pledges.*

The other great departments of benevolence should receive proper emphasis and presentation at other favorable times in the year. On most charges, after a year or two of teaching and training in this way, when the membership has grasped the significance and magnitude of the various benevolent interests of the Church, doubtless all of these departments can be combined, with advantage, on one subscription card, in such a way as to allow for the proper discrimination in the placing of individual gifts. And thus with one canvass the local church will then be able to provide for its entire benevolent work for the year. The bishops of the Church have recently appointed a strong committee to work out in detail such a system for the whole Church.

An Annual Meeting of the Local Congregation

It will be well to arrange for an annual meeting at the close of the conference year, when the entire congregation should assemble to hear the reports from the various departments of the church for the year. At this congregational meeting the benevolent stewards, as well as the local stewards, should make complete reports; likewise, the church

treasurer should present to the congregation his report for the year. This meeting will afford an excellent opportunity for a brief inspirational address, and the approval of aims and methods of work for the coming year by the congregation.

Only a small percentage of the members of some churches are acquainted with the work their own church is doing. How can we expect such persons to be interested? Through this annual meeting the entire membership is taken into consultation, with a view to carrying forward the whole work of the church, and this can be made one of the most interesting and profitable meetings of the entire year.

Fuel to Keep the Fire Burning

A system of offerings for both local needs and for benevolences is the ideal; but, good as that system is, it will not run of itself. There must be divine power to keep the machinery in motion and to accomplish the end in view. The love of Christ and interest in the world's redemption must ever be present to stimulate and guide the giving. Congregations must be kept acquainted with the work to be done, and

with the work already done, if there is to be an ever-fresh interest. In addition to a system that can be adapted from time to time to changing circumstances, there must be inspiration, instruction, and very much fervent praying, *and God will give the increase.*

Appendix B

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Appendix B

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